copal Character could not be lawful without the Suffrages of the People, there must be an End of their Hierarchy; and because the frequent Preachings of *Caraccioli* condemned the Idleness of his Brethren, or their Application to other Matters (8). But this is going from the Purpose: It is evident, *Thuanus* meant, that the Apprehension of the Bishops was founded on *Caraccioli*'s retaining his Bishopric, after his Admission into the Protestant Communion. It was from hence that his Example might become dangerous. It was possible that a great many of the Bishops would have separated from the Church of *Rome*, if they had been sure of preserving their Dignity, upon their being confirmed by the Protestant People. There was no room to fear they would renounce their Dignities to become only common Preachers. We must allow therefore, that Mr *Durel*'s Antagonist was mistaken, and that he entered upon these controversial Topics, principally to have an opportunity of reproaching the *English* Bishops with their Neglect of Preaching (9).'

(8) Apologia pro Ministris in Angliâ, pag. 166.

(9) Ibid. & pag. seq.

(*a*) He took for his Sirname, *à Coftacciaro*.

CARBON (*a*) (Lewis), Author of several Books of Rhetoric, Philosophy, and Divinity, lived towards the end of the XVIth Century. He was not a Civilian, as Mr *Konig* affirms, but a Divine: He was even Professor of Divinity at *Perugia*. *Servilius Treus*, a Native of *Udine*, was one of his particular Friends, and advised several Persons to buy the Rhetoric that *Carbon* had published. This was one of the Reasons which induced *Carbon* to dedicate to him his *Introductio in Logicam* [*A*], printed at *Venice*, in the Year 1579, in Octavo. And indeed this is a Method of obliging an Author in the most agreeable manner.

[*A*] Servilius Treus —— *advised several Persons to buy the Rhetoric that* Carbon *had published. This was one of the Reasons that induced* Carbon *to dedicate to him his* Introductio in Logicam.] He begins with the usual Topic, that the Person to whom he dedicates his Book will become it's Patron (1); after which he comes to that of Gratitude, and, among other Favours, acknowledges the Encomium bestowed on his Treatise of Rhetoric, and the Recommendations in favour of the Sale of it. 'Deinde si iis 'potissime opera dicanda sunt, quibus se plurimum 'homines debere sentiunt; & ex hoc sane capite 'ad hos meos labores omni animi studio tibi conse- 'crandos causis non levibus impulsus sum. Nam 'ut paulo ante dicebam, cum te apud multos meo- 'rum scriptorum eum prædicatorem habuerim, qua- 'lem alium fortasse neminem; profecto non pote- 'ris non defendere id, quod tuæ privatæ fidei com- 'missum fuisse videbis. Optime namque novi, te 'non modo meis scriptis, quæ de Arte dicendi in 'lucem dedi, mirifice delectari; sed etiam ad ea 'sibi comparanda alios sæpe fuisse hortatum (2). '— *Moreover, if Books ought especially to be dedicated* 'to those to whom we have the greatest Obligations, 'I ought on this Account to dedicate these my Labours 'to you in the most affectionate manner. For, as you 'have been pleased to recommend my writings, in a 'stronger manner than any of my other Friends, I assure 'myself that you will not fail to defend what is 'thus put under your particular Protection; for I 'am well informed, that you not only are very well 'pleased with my Books on Rhetoric, but have fre- 'quently desired others to purchase them.'

(1) *See, on this Head, the Remark* [C], *of the Article* ANTESIGNANUS.

(2) Lud. Carbo, Epist. Dedicat. Introd. in Logicam, folio a 2, verso.

Note, That *Servilius Treus*, Patron of that Book, was a Civilian, who had great Employments in the Republic of *Venice*. They are particularly enumerated in this Epistle Dedicatory. He was one of the seven Commissioners intrusted with the Building of the Town of *Palma Nuova*, and he made a Speech to them, which was printed, and has been commended by our Author, who did not fail observing that his Friend had a very rare Talent; which was his excelling both in Business, and Learning. It is certain these two Things seldom go together (3); for great Application to study generally disqualifies for any public Employment, which is not in the learned way. 'Et in te admirati sint, quod in pau- 'cis reperitur, doctrinam cum rerum agendarum ra- 'tione conjunctam; quotus enim quisque est, qui 'cognitione & actione excellat, ut tu, Servili, facis? 'Eloquentiæ vero tunc privatum specimen exhi- 'buisti, cum orationem non jejunam, non nudam, 'sed rerum genere eruditam, varietate copiosam, sen- 'tentiis illustratam, verborum selectione cultam, 'schematibus pictam, atque dicendi forma ornatam, 'apud Illustriss. Palmæ Novæ urbis ædificandæ Præ- 'fectos, ut unus e Septem designatis, habuisti: quam 'vir eruditus & eloquens Augustinus Michaelius, ne 'tanto bono bonarum literarum studiosi carerent, tua 'cum laude in lucem dedit (4). —— *And admired* 'to find in your Person, what we seldom meet with 'together, the Scholar and the Man of Business. For 'how few are they who excel both in Science and in 'Action, as you, Servilius, do? Of your Eloquence you 'gave us a signal Proof, in the Speech which you, as 'one of the seven Commissioners for rebuilding Palma 'Nova, made to the honourable Trustees, not a jejune 'and naked one, but full of curious Learning, great 'Variety, wise Sentences, elegant Choice of Words, 'adorned with noble Figures and Expressions, which 'Augustin Michaelius published with due Encomiums 'on the Speaker, that the learned might not be de- 'prived of so fine a Piece.'

(3) See the Preface to *Sarrasin*'s Works.

(4) Carbo, ubi supra, fol. a 4.

This Epistle Dedicatory is dated from *Venice*, the fifth of *June*, 1597.

(*a*) Cardanus, de Vitâ propriâ, p. 12. *Edit.* Paris. 1643, *in* 8vo.

CARDAN (Jerom), a Physician, and one of the greatest Genius's of his Age, was born at *Pavia*, the Twenty fourth of *September*, 1501 (*a*) [*A*]. His Mother, not being married [*B*], did all she could, during her Pregnancy, to cause Abortion;

[*A*] *He was born the Twenty fourth of* September, 1501.] I was not willing to depend upon what I have read in the second Chapter of his Life, *Ortus sum An. M.D.VIII. Calend. Octobris.* I intend no Criticism on the ill placing of these Words, though they leave the Reader in a doubt whether he was born *Octob.* 1. 1508, or *Sept.* 24. 1500. I stick at other Matters. *Cardan* says, he had a Fit of Sickness, of which he thought he should have died, in the beginning of his Eighth Year (1), and that he recovered, whilst the *French* were rejoicing for their Victory, obtained over the *Venetians* near the *Adda* (2). It is certain this Victory was obtained on the fourteenth of *May*, 1509, and it is very likely *Cardan* fell sick towards the end of *Sept.* 1508; now, as he was then entring upon his eighth Year, he must of consequence be born about the latter end of *Semptember*, 1501. If this Proof is excepted against, under Pretence that *Cardan*'s Sickness might have begun in *Sept.* 1507; let it be observed, how *Cardan* elsewhere (3) makes his Thirty fifth Year fall in with 1536. Mr *Baillet* had reason to remark, that Authors are extreamly divided as to the precise time of *Cardan*'s Birth and Death (4). See the Remark [*F*].

(1) Cardan. de Vitâ propriâ, cap. iv, pag. 14. *Edit.* Paris. 1643.

(2) Convalui dum Galli, devictis in Abduæ confiniis Venetis, celebrabant triumphum. *Cardanus, ibid.*

(3) Ibid. pag. 19, 20.

(4) Baill. Tom. I, *of his* Anti, pag. 46, & seq.

[*B*] *His Mother was not married.*] Her Name was *Clara Micheria* (5). I find her Son no where expressly affirming she was not married; he says indeed, she attempted to destroy the Fruit of her Womb, and that his Father did not cohabit with her; but both these Things may be consistent with Marriage. There are many married Women, who make use of Drugs to cause Abortion; the Writings of the Casuists furnish but too many Instances, and the Confessors know enough of it. Besides, a Separation from Bed and Board is no such extraordinary thing in the married State. The Reason therefore, that makes me believe *Cardan* was a

(5) Cardan. de Vitâ propriâ, pag. 6.

Abortion; but the Medicines ſhe took had not their deſired Effect (*b*). She was three Days in Labour, inſomuch that they were forced to tear the Infant from her. He was born with a Head full of black curled Hair (*c*). At four Years of Age he was carried to *Milan* (*d*), where his Father was an Advocate (*e*); and he was eight Years of age, when, in a dangerous Fit of Sickneſs, they devoted him to St *Jerom*. It was his Father made this Vow, who choſe rather to have recourſe to the Aſſiſtance of this Saint, than that of his Familiar Spirit, whoſe Attendance he greatly boaſted of. His Son never once thought of aſking the reaſon of his making this Preference (*f*). At twenty Years of Age he went to ſtudy in the Univerſity of *Pavia*; where, two Years after, he explained *Euclid*. In 1524, he went to *Padua*, where he took the Degree of Maſter of Arts the ſame Year, and, towards the end of the Year 1525, that of Doctor of Phyſic (*g*). He married about the latter end of the Year 1531 (*h*). He had been incapable, for the ſpace of ten Years before, of enjoying a Woman [*C*]; which very much afflicted him. He had compleated his Thirty third Year, when he was made Mathematical Profeſſor at *Milan*. Two Years after, he was offered a Phyſic-Profeſſorſhip in *Pavia*, which he refuſed, from the uncertainty of the Payment of his Salary (*i*). In 1539, he was admitted into the College of Phyſicians at *Milan*; and in 1543, taught Phyſic publickly in that City. The Year following he did the ſame at *Pavia*, but left off at the end of the Year, becauſe they did not pay him his Stipend, and returned to *Milan* (*k*). In 1547, a very advantageous Offer was made him by the King of *Denmark*, which he refuſed, on account of the Air and Religion of the Country [*D*]. He

(*b*) Ibid. pag. 7.
(*c*) Ibid. pag. 8.
(*d*) Ibid. pag. 13.
(*e*) See, in Remark [*S*], ſome particulars relating to this Man.
(*f*) Ibid. pag. 14.
(*g*) Ibid. pag. 16.
(*h*) Ibid. pag. 19.
(*i*) Ibid.
(*k*) Ibid. pag. 20.

Baſtard, is this: The two Particulars I have taken notice of, though, I ſay, they exclude not Matrimony, are however commonly Signs of an illegitimate Birth. If they had not been ſuch in Relation to *Cardan*, he would certainly have declared ſo in expreſs Terms: for he could not be ignorant of the Conſequences, which would be naturally drawn from his Confeſſion. Since therefore, after mentioning the two Points, I have inſiſted on, he takes no notice of his Mother's being married, there is no reaſon to doubt his being the Iſſue of an unlawful Commerce. After he was ſeven Years of Age, he was brought up in his Father's Family, where his Mother, and one of her Siſters, lodged at that time. This is no Argument that ſhe was married; and that ſhe was not a Concubine. I have read in a modern Author (6) that *Cardan* confeſſed *, *the College of Phyſicians at* Milan *would not admit him into their Society, on account of his being ſuſpected to be illegitimate*. This Word *ſuſpected* is very remarkable; and plainly proves that it was not certainly known, whether *Cardan*'s Father and Mother had been married or not. However it be, this modern Author makes uſe of a very improper Expreſſion, when he ſays, *Cardan declared himſelf plainly the Son of a Whore, by beginning the Hiſtory of his own Life with his Mother's Attempt to make herſelf miſcarry of him* (7). The Word *Whore* is very improper in this place; not only becauſe *Cardan* no where owns his Mother was a Concubine; but alſo becauſe, if he had owned her ſo in the moſt clear and expreſs Terms, it ought not from thence to be concluded that he had treated his Mother ſo very rudely. A Concubine and a Whore are commonly eſteemed two very diſtinct Characters. 'Eſt enim Meretrix (ut loquitur Imp. in l. 22. C. ad L. Jul. de adult.) quæ pudorem ſuum vulgi 'libidinibus proſternit, quæ paſſim venalem formam 'habet, & quæſtum inde facit (8). —— *For a Whore* '(as *Juſtinian* ſays) *is one, who proſtitutes herſelf* 'to all Comers, who lets out her Body, without 'Exception, for Lucre and Hire.'

(6) La Mothe le Vayer, Tom. X, *Letter* 43, pag. 345.

* De Conſolatione, lib. iii, cap. ii.

(7) La Mothe le Vayer, Tom. XI, *Letter* 63, pag. 38.

(8) Marquardus Freherus, de Fama, lib. ii, cap. xi, pag. 211.

[*C*] *He married ---- in* 1531. *He had been incapable, for the Space of ten Years before, of enjoying a Woman.*] He attributes this to the malignant Influences of the Conſtellation under which he was born. The two unlucky Planets, and the Sun, *Venus* and *Mercury*, were in the human Signs; for which Reaſon, ſays he, I could not but be endued with a human Form: and becauſe *Jupiter* was in the Aſcendant, and *Venus* preſided over the whole Figure, I could be prejudiced no where but in my Genitals, continues he; ſo that, from the Age of Twenty one to that of Thirty one, I was incapable of enjoying any Woman, which made me deplore my own Deſtiny, and envy that of all other Men. 'Cum Sol, & maleficæ ambæ, & 'Venus & Mercurius eſſent in ſignis humanis, ideo 'non declinavi à formâ humanâ: ſed cum Jupiter eſſet in aſcendente, & Venus totius figuræ 'domina, non ſui oblæſus niſi in genitalibus, ut 'à xxi. anno ad xxxi. non potuerim concumbere 'cum mulieribus, & ſæpius deflerem ſortem meam, 'cuique alteri propriam invidens (9).' Upon a Review of the heavieſt Misfortunes that befel him in his Life, he reckons up four, whereof the firſt, according to his Account, was this, of not being able to enjoy the Sex; the ſecond, was the tragical end of his eldeſt Son; the third, his Impriſonment; and the fourth, the irregular Life of his younger Son. 'Totidem maxima detrimenta, & im-'pedimenta, primum concubitus, ſecundum mortis 'ſævæ filii, tertium Carceris, quartum improbitatis fi-'lii natu minoris (10).' In another place he gives a longer Catalogue of his Misfortunes, not forgetting that of his Impotency. 'Infelicitates ſunt, mors filiorum maxime ſæva, aut ſtultitia vel ſterilitas: impotentia ad congreſſum mulierum: paupertas perpetua, pugna, accuſationes, incommoda, morbi, 'pericula, carcer, injuria in præferendo immeritos 'tot & toties (11). —— *My Misfortunes have been, the moſt cruel Death, or Folly, or Barrenneſs of my Children, my own Impotency, perpetual Poverty, Quarrels, Accuſations, Incumbrances, Diſtempers, Dangers, Impriſonment, Hardſhip in the ſo frequent Preference of ſo many worthleſs Perſons.*'

(9) Cardan. de Vitâ propriâ, cap. ii, pag. 8.

(10) Ibid. cap. xxx, pag. 116.

(11) Ibid. cap. xlvi, pag. 259.

[*D*] ---- *Which he refuſed on Account of the Air and Religion of the Country.*] His Friend *Andrew Veſalius* had procured him theſe Terms. *Cardan* was to have had Eight hundred Crowns a Year, and his Diet: He refuſed theſe Advantages among other Reaſons, becauſe, in order to have complied with the Faſhion of the Country, he muſt have quitted the Catholic Religion. 'Oblata eſt con-'ditio D. CCC. Coronatorum in ſingulos annos 'à rege Daniæ, quam recipere nolui, cum etiam 'victus impenſam ſuppeditaret, non ſolum ob re-'gionis intemperiem, ſed quod alio ſacrorum modo 'conſueviſſent, ut vel ibi male acceptus futurus 'eſſem, vel patriam legem meam majorumque relinquere coactus (12). To judge of things according to the Idea, which at firſt ſight we form of *Cardan*'s Religion, we ſhould not imagine him to have been ſo conſcientious. But we ought to diſtruſt thoſe precipitate Opinions formed of People, from Prejudices, firſt Appearances, and examine to the bottom. For my part, upon reading the Book *Cardan* has left us *de Vitâ propria*, I rather diſcover in it the Character of a ſuperſtitious Man than of an hardy Unbeliever. I confeſs he owns he was not very devout; *parum pius* (13); but in the foregoing Page he tells us, that, though he was naturally of a very revengeful Temper (14), yet he forbore to exert it when occaſion offered, in Veneration of the Deity. *Dei ob venerationem, & quod omnia hæc vana quantum ſint dignoſco, occaſiones oblatas ultionum etiam conſulto negligo* (15). There is no Prayer, no frequenting of Churches, ſo,

(12) Ibid. cap. iv, pag. 21. *See alſo* cap. xxxii, pag. 139.

(13) Ibid. cap. xiii, pag. 59.

(14) Ultionis deſiderium ultra vires nedum prona voluntas, ut illud placeat quod multi damnant verbo ſaltem. *At vindicta bonum vita jucundius ipſa.* Ibid. pag. 57.

(15) Ibid. pag. 58.

He made a Voyage into *Scotland*, in the Year 1552 [*E*], and returned to *Milan* about

ſo acceptable to GOD as worſhipping him after this manner; I mean, in obeying his Laws out of a due regard to his Majeſty, and againſt the ſtrongeſt Inclinations of Nature. He therefore, who ſaid *Cardan* was, by his own Confeſſion, *an impious Man* (16), made uſe of a raſh Expreſſion. *Cardan* brags that he refuſed a good Sum from the King of *England*, becauſe he would not give him thoſe Titles the Pope had taken away from him. *Renui quingentos, certe aliqui dicunt mille (veritatem ſcire non potui) quod titulo ipſius regis, in Pontificis præjudicium ſubſcribere noluerim* (17). He means King *Edward*, whom he had the Honour to wait upon at *London*, in 1552. He relates, that, having found among his Father's Papers, that Prayers addreſſed to the Virgin *Mary*, the firſt of *April*, at eight in the Morning, were of wonderful Efficacy, provided a *Pater Noſter* and *Ave Maria* were added to them; he made uſe of this Rule of Devotion in his moſt preſſing Occaſions, and obſerved it to anſwer perfectly well (18). He was very angry with *Polybius* for denying the Apparition of Spirits, and ſuch other Tenets of the Pagan Religion (19). In a Word, nothing can be more ſolid and ſerious, than the Reflexions he makes in his Twenty ſecond Chapter, where he gives an Account of his Piety and Religion. Is that an impious Reaſon, he has given for his Love of Solitude? When I am alone, ſaid he, I am then more eſpecially with thoſe I love, with GOD, and my good Angel. ‘ Diligo ‘ ſolitudinem, nunquam enim magis ſum cum his ‘ quos vehementer diligo quam cum ſolus ſum: diligo ‘ autem Deum, & ſpiritum bonum: hos dum ſolus ‘ ſum contemplor, immenſum bonum, ſapientiam ‘ æternam, lucis puræ principium & autorem, gaudium verum in nobis, ubi periculum non eſt ne ‘ nos deſerat, veritatis fundamentum, amorem voluntarium, autorem omnium, qui beatus eſt in ‘ ſeipſo, & beatorum omnium tutela & deſiderium: ‘ Juſtitia profundiſſima ſeu altiſſima, mortuos curans, ‘ & viventium non oblitus. Spiritus autem mandato illius me defendens, miſericors, conſultor bonus, & in adverſis auxiliator, & conſolator (20). ‘ - - - - - *I love Solitude, for I am never ſo much* ‘ *in the Company I like, as when I am alone. For* ‘ *I love* GOD, *and my good Angel. Theſe, while* ‘ *I am alone, I contemplate, the infinite Good, the* ‘ *eternal Wiſdom, the Fountain and Author of* ‘ *Science, the true Pleaſure, which we need not* ‘ *fear loſing, the Foundation of Truth, the Source* ‘ *of diſintereſted Love, the Creator of All Things,* ‘ *who is happy in himſelf, and the Patron and Pro-* ‘ *tector of all who deſire to be ſo: the moſt high* ‘ *and profound Juſtice, exerting itſelf on the Dead,* ‘ *and not forgetting the Living. And the Angel* ‘ *who, by his Command, is my Guardian, a kind* ‘ *and compaſſionate Counſellor, and Aſſiſtant, and* ‘ *Comforter in Adverſity.*’

However, I would neither contradict nor affirm what I have read in *Martin del Rio*. That Author ſays, that *Cardan* writ a Book concerning the Mortality of the Soul, which he would ſometimes ſhew to his particular Friends (21). This Book was never printed; on the contrary, the public has ſeen a Work of *Cardan*, on the Immortality of the Soul, wherein ſome are offended at his ſaying, that he was hindered by Fate and Warnings from declaring all his Thoughts upon that Subject. It is a ſign, ſay they, he publiſhed this Book out of Policy, while he retained in his Heart all his Venom. ‘ Cum eo ipſo opere (*de Animarum Immortalitate*) ‘ cap. 13. p. 280. apertè prodat fato ſe ac monitis ‘ prohiberi reliqua dicere quæ de anima ſentiret, ‘ ſuſpicio eſt hunc polypum ad eam ſcriptionem metu infamiæ adactum, verè anterius tale quid ſcripſiſſe contra Animæ Immortalitatem quale nonnulli ‘ referunt, idque doctrinæ venenum ejus in pectore ‘ etiam poſt editum eum quem retuli librum deli- ‘ tuiſſe (22).’ I believe this is a Miſtake: Dr *Parker*, who has very happily repreſented *Cardan*'s Follies and Extravagancies, takes him to have had more of the Fanatic in him than the Atheiſt. I think he is in the right: ſee the Seventy ſeventh Page of his Book *de Deo*. It cannot however be denied, that ſome very pernicious Doctrines are ſcattered up and down through *Cardan*'s Works. Father *Raynaud*, in the place juſt cited, has mentioned ſome of them, and concludes with a Proſcription of this Phyſician's Works, calling him the Head of the ſecond Claſs of Atheiſts. *Homo nullius religionis ac fidei, & inter clancularios Atheos ſecundi ordinis ævo ſuo facile princeps.*

Scaliger, the Father, quotes ſome Words out of *Cardan*'s Treatiſe of the Immortality of the Soul, which contain the very impiety of *Averroës*. *Cardan* maintains, that there is but one Intelligence in theſe ſublunary Regions, and that this Intelligence, which is no farther humane, than as humane Matter is capable of receiving it, enters into Man, and is that which produces in him Intellectual Actions; that it alſo approaches and encompaſſes Brutes, but is not able to enter them by reaſon of the diſproportion of their matter; from whence it comes that Man receives an inward Illumination, while it's Rays act only on Brutes from without (23). This is all the Difference *Cardan* allows between the humane and brutal Underſtanding: from whence it follows, that a Man's Soul has no higher perfections than that of Brutes, which is inferior to it only in regard to it's matter; and conſequently that our Soul is as mortal as that of a Dog. We ought not to be ſurprized if we meet with other Principles in this Work of *Cardan*; for it is nothing but a heap of divers Pieces pillaged here and there out of the Books he had read of *Pomponatius*, *Auguſtin Niphus*, &c. ‘ Ne vero tibi placeas in illis tuis Com- ‘ mentariis (*de immortalitate animæ*) quos confuſos ‘ diximus: nihil enim aliud ſunt quam farrago præ- ‘ ceptorum meorum, Pomponatii, Sueſſani, Domi- ‘ nici de Flandria: quæ tua feciſti ridiculis fabellis ‘ declamatoriis (24).’ To conceal his Theft, he intermixed the Doctrines he ſtole from theſe Philoſophers with ſome Declamations of his own. *Thomaſius* might have added thoſe Words of *Scaliger* to thoſe he borrowed from *Naudæus* (25) to prove *Cardan* a Plagiary (26).

[*E*] *He made a Voyage into* Scotland *in the Year* 1552.] He ſays, the Archbiſhop of St *Andrews* (27), Primate of the Kingdom, ſent for him, after having in vain applied firſt to the Phyſicians of the *French* King, and then to thoſe of the Emperour (28). This Prelate very generouſly defrayed the Expences of his Voyage. By this means *Cardan* had an Opportunity of ſeeing ſeveral Countries. He paſſed through *France* as he went, and returned through the *Low-Countries*, and through *Germany* along the *Rhine* (29). It was upon this occaſion he went to *London*, where he calculated King *Edward*'s Nativity, of which perhaps I ſhall ſpeak in another Article.

Let us add, that this Archbiſhop, being then Forty two Years old, had been ill Ten Years (30). His Diſtemper was an Aſthma, which for the two laſt Years returned every eight Days (31); before which time the Intervals had been conſiderably longer. The Patient grew better under *Cardan*'s Advice (32): who, after ſtaying with him Seventy five Days, took his Leave, and gave him ſuch Directions as did within two Years compleat his Cure (33). This is all the Account he gives of this Voyage: Nor does he in the leaſt boaſt of the Prediction I am going to mention. ‘ This Archbiſhop languiſhed under a ‘ Dropſy which all his Phyſicians judged incurable, ‘ but *Cardan* reſtored him. - - - If we may believe ‘ what Hiſtory relates of this famous Aſtrologer, he ‘ gave his Patient, after he had cured him, a terri- ‘ ble Proof of his Skill, when taking his Leave of ‘ him, he told him, *That he had perfectly cured* ‘ *him of his Diſtemper; but that it was not in the* ‘ *power of his Art to prevent his Fate, or hinder him* ‘ *from being hanged.* The Event juſtified his Pre- ‘ diction: for he was hanged eighteen Years after ‘ *, according to the Sentence paſſed upon him by ‘ *Mary* the Queen Regent's Commiſſioners. It is ‘ no wonder if, after this, ſome Hiſtorians, eſpecially ‘ *Scottiſh*, have treated *Cardan* as a Magician (34).’ Two Reaſons induce me to diſtruſt his having made this Prediction. I. The firſt is, that *Cardan* was too ſelf-intereſted, and too well verſed in the Tricks of Aſtrology, to threaten at this rate ſo great a Prelate

(16) Teiſſier, Elog. Tom. I, pag. 496. *See, below, Remark* [*U*].

(17) Cardan. de Vitâ propriâ, cap. xxix, pag. 107.

(18) Ibid. cap. xxxvi, pag. 166.

(19) Ibid. cap. xliii, pag. 232.

(20) Ibid. cap. liii, pag. 315.

(21) Del Rio, Diſquiſit. Magicar. Tom. I, lib. ii, Quæſt. 26, §. 2, pag. 255.

(22) Th. Raynaudus Erotem. 4. de bonis ac malis libris, n. 44.

(23) *See* Scalig. Exercit. 307, n. 30. pag. 987.

(24) Id. Scalig. ibid. n. 31, pag. 939.

(25) You will find them in Remark [*Q*], Citation (68).

(26) Thomaſ. de Plagio Literario, n. 376, pag. 165.

(27) He calls him *Amulthon*; it ſhould be *Hamilton*.

(28) Cardan. de Vitâ propria, cap. xl, pag. 192. *See alſo cap.* xxix.

(29) Ibid. cap. xxix.

(30) Id. ibid. cap. xl. pag. 192.

(31) Id. cap. xxix, pag. 104.

(32) Ibid. cap. xl, pag. 193.

(33) Id. ibid.

* *In* 1570.

(34) Larrey Hiſtoire d'Angleterre, Tom. I, pag. 711, ad Ann. 1551.

about ten Months after (*l*); where he continued 'till the beginning of *October*, 1559; and then went to *Pavia*, from whence he was called to *Bologna*, in 1562. He continued Profeſſor in this laſt Place, 'till the Year 1570; at which time he was put into Priſon, but was carried home again ſome Months after. However this was not abſolutely giving him his Liberty, for he was kept Priſoner in his own Houſe, but this continued not long. He left *Bologna* in *September* 1571, and went to *Rome*; where he lived without any public Employment. He was admitted into the College of Phyſicians, and had a Penſion from the Pope (*m*). He died at *Rome*, the Twenty firſt of *September*, 1575 (*n*), if we may rely upon *Thuanus*, who, perhaps, has not been over exact [*F*]. The Account is ſufficient to ſatisfy the Reader, that *Cardan* was of a very inconſtant Temper: but his fantaſtical Humour will better appear from the Relation he has given us himſelf of his own good and bad Qualities [*G*]. This very Ingenuity is a plain Proof that his Mind was of a very particular Caſt [*H*]. He tells us (*o*), that if Nature did not give him ſome

(*l*) Ibid. pag. 22.

(*m*) Ibid. pag. 21, 22.

(*n*) Thuan. lib. xlii, pag. 155.

(*o*) Ibid. pag. 30.

late. You never find Aſtrologers telling a great Man that his Stars have doomed him to an ignominious End: They rather promiſe him what they think he moſt earneſtly deſires; and it is by this they beſt intitle themſelves to ſome of his Gold. From thence it comes, that great Men, to prevent being impoſed upon, commonly conſult theſe ſort of People, without making themſelves known to them. II. My ſecond Reaſon is, That if *Cardan* had delivered this Prediction, he would certainly have boaſted of it in that Book, where he gives an account of his Cure wrought upon this Archbiſhop; ſince it was not printed till ſome Years after that Prelate had undergone the Fate he is ſaid to have threatened him with. Judge if *Cardan* would have ſuppreſſed ſo favourable an Inſtance of his Abilities in Aſtrology.

You will find in *Melvil*'s Memoirs, that *John Hamilton*, Archbiſhop of St *Andrews*, and Brother to the Regent, of the Realm, fell 'ſo dangerouſly 'ill, that, being for ſome time ſpeechleſs, no body 'thought he could recover, but that he was reſto-'red to his Speech and his Health, by the Aſſi-'ſtance of an *Italian* Magician named *Cardan* (35).

(35) Melvil's Memoirs, pag. 45, *Edit. of the* Hague, 1694.

[*F*] *He died —— the twenty firſt of* September 1575. *if we believe* Thuanus, *who perhaps has not been over exact.*] If *Cardan* died the twenty firſt of *September* 1575, he muſt have lived Seventy four Years all but three Days; and ſo *Thuanus* would make his Life a Year longer than it really was (36). Beſides, it appears from ſeveral Paſſages in *Cardan*'s Hiſtory, that he was carrying it on during the Year 1575. *Naudæus* thought it went no farther than the Twenty eighth of *April* 1576; and conſequently did not obſerve the hundred and fifty eighth Page, where we find the firſt of *October* 1576. *Teſtamenta plura condidi ad hanc uſque diem quæ eſt Calendarum menſis Octobris anni MDLXXVI. - - - - - I made another Will, on this very Day, which is the firſt of* October 1576. If this Number is right, *Thuanus* is miſtaken both in the Day, and in the Year.

(36) Cum tribus diebus minus ſeptuageſimum quintum annum impleviſſet *Thuan. lib.* lxii, *pag.* 155.

[*G*] *But his fantaſtical Humour will better appear from the Relation he has given us himſelf of his own good and bad qualities.*] Beſides what I have ſaid in the Body of this Article, I ſhall obſerve here, that his Gate was ſo irregular, that he muſt undoubtedly be taken for a Mad-man. Sometimes he walked very ſlowly, like one in deep Meditation, and then all of a ſudden would redouble his Pace with ſeveral odd Poſtures. *Inceſſus inequalis cauſa fuit cogitatio. - - - - Abire in proverbium poſſet inceſſus meus, nam eſt conſideratus, dum aliena ab his quæ præ oculis ſunt meditor. - - - - - - Ambulatio modo celeris, modo tarda, modo capite & humeris erectis, modo inclinatis* (37). He was mightily pleaſed at *Bologna* to appear in a Coach with three Wheels (38). Never was Man more ſingular in his dreſs. *Thuanus*, who ſaw him at *Rome*, remarks that he found him in a Habit quite different from other People (39). Poverty was the Cauſe of this oddneſs in his Habit; for inſtance, when *Cardan* was in *Scotland*, he bought ſuch Cloaths as were there in Faſhion: and at his return into *Italy*, not being able to buy others, nor willing to ſell thoſe to a Loſs, he continued to wear them out. His fantaſtical Behaviour cannot be better repreſented than by ſome Verſes in *Horace*, I am going to cite. He owns himſelf that they hit him exactly, and that if *Horace* had been to have deſcribed him, he muſt have done it in the very ſame Lines. 'Non aliter de me ego ſentio quàm 'Horatius de ſuo Tigellio; quinimo Horatium dixe-'rim tum de me ſub illius perſona locutum.

Nil æquale homini fuit illi: ſæpe velut qui
Currebat, fugiens hoſtem: perſæpe velut qui
Junonis ſacra ferret: habebat ſæpe ducentos,
Sæpe decem ſervos: modo Reges atque Tetrarchas,
Omnia magna loquens: modo ſit mihi menſa tripes, &
Concha ſalis puri, & toga, quæ defendere frigus,
Quamvis craſſa queat *.

* Lib. i, Sat. iii, ver. 9.

'Quæras cauſam, imo cauſas, in promptu ſunt, va-'rietas primo cogitationum & morum: deinde ut 'ſaluti prorſus conſulerem corporis: & quod cum 'mutaverim ſæpius patriam, ſeu habitationis locum, 'coactus ſum etiam mutare veſtes, quas neque ob 'jacturam vendere, nec fruſtra ſervare conveniebat, 'ob id neceſſitas intulit legem (40). - - - *I know my-'ſelf to be ſo like* Horace's Tigellius, *that I think 'him deſcribing me under his Name.*

(40) Cardan. de Vitâ propriâ, cap. xx, pag. 82, 83.

This fickle Wretch is never of one Mind:
Sometimes his haſty Steps out ſtrip the Wind,
As if he fear'd ſome Enemy behind:
Now with ſlow Pace, he apes the ſolemn Prieſt,
Who in Proceſſion walks to Juno's *Feaſt:*
His Equipage now counts Two hundred Men;
And now that number is redu'd to ten:
Now with grand Airs, his Converſation rings
Of nothing leſs than Governors and Kings:
Now a clean Salt-Seller is all his Wiſh,
And a ſmall Table for one homely Diſh:
And as to Cloaths, however coarſe and old,
They're good enough, if they keep out the Cold.

'*If you would know the Cauſe, or rather Cauſes, I 'will tell you; firſt the great Variety of my Thoughts 'and Humours; then by way of healthful Exerciſe; 'again, being obliged by often changing my Habitation 'and Country to change my Cloaths, which I could 'neither afford to ſell again to ſuch a Loſs, nor to 'keep them ſuperfluouſly. Neceſſity became a Law.*' *Cardan*'s Mind was as inconſtant as his Body. See *Thuanus*'s Words in the following Remark.

(37) Cardan. de Vitâ propriâ, cap xxi, pag. 84, 85.

(38) Naudæus in Judicio de Cardano.

(39) Thuan. lib. lxii, pag. 154. *His Words are quoted below, at Citation* (42).

[*H*] *This very Ingenuity is a plain proof that his Mind was of a very particular Caſt.*] *Thuanus* obſerves it as a very extraordinary thing. *Varia ejus vita*, ſays he (41), *& mores; pluraque ipſe de ſe* inaudita *in viro literas profeſſo ſimplicitate ſeu libertate ſcripſit, quam curioſus quiſquam à me exigat. - - - - His Life and manners were very inconſiſtent; and he writes many things of himſelf with an Ingenuity and Freedom,* never before heard of *in a Man of Letters, Inſtances of which may be given to any curious Perſon.* He adds, that he was ſurprized to find him ſo much inferior to the great Reputation he had in the World. This made him admire the Judgment paſſed on him by *Julius Cæſar Scaliger*; That in ſome things *Cardan* appeared more than a Man, in others leſs than a Child. 'Romæ eum diverſo ab 'aliis cultu incedentem paucis ante obitum annis 'conſpicati

(41) Thuan. lib. lxii, pag. 164.

ſome painful Senſation, he procured it himſelf, by biting his Lips, and diſtorting his Fingers, 'till he ſhed Tears [*I*]; that ſometimes he had a mind to kill himſelf [*K*]; that he took a delight to ramble all Night long in the Streets (*p*); that he never was immoderate in his Amours [*L*], but that, if he did at any time purſue them, further than was neceſſary, it did him no great Damage; that nothing pleaſed him better than to hold ſuch Arguments as were diſagreeable to the Company (*q*); that whatever he knew came out, whether it was proper or improper (*r*); that he alſo was beſotted to Gaming, as to ſpend whole Days at it, to the no ſmall Prejudice of his Family and Reputation (*s*), for he played away his very Houſhould-goods, and his Wife's Jewels (*t*) [*M*]. Theſe, and ſeveral other things, he relates with the greateſt Simplicity. However I make no queſtion that if his Life were faithfully written by another Hand, we ſhould find a great many more diſhonourable Particulars than he has given us in that he wrote himſelf, which yet contains ſeveral other more remarkable Inſtances of the Singularity of his Temper, than thoſe I have mentioned. He ſpeaks of abundance of Prodigies, which foretold him, ſleeping or waking, what was to befal him: This made him believe that, like *Socrates*, and ſome other great Men, he was under the Care of a particular Genius [*N*]. What ſhall we ſay of thoſe four extraordinary Gifts Nature had endowed him with [*O*]? Which were, 1. That he could fall into an Extaſy

(*p*) Ibid. pag. 32.
(*q*) Ibid. pag. 60.
(*r*) Ibid. pag. 61.
(*s*) Ibid. pag. 81.
(*t*) Ibid. pag. 94.

‘ conſpicati & adlocuti, ac ſæpius admirati ſumus,
‘ cum celeberrimi tot ſcriptis hominis recordatio ſu-
‘ biret; neque tamen quidquam in eo quod tantæ
‘ famæ reſponderet animadverteremus: eoque ma-
‘ gis Julii Cæſaris Scaligeri acerrimum judicium
‘ ſuſpeximus, qui divinum ingenium ſuum in opere
‘ de ſubtilitate exagitando, præcipuè exercuit inæ-
‘ qualitate illius ubique diligenter notata, qui in qui-
‘ buſdam interdum plus homine ſapere, in pluribus
‘ minus pueris intelligere videatur (42).’ We ſhall ſee in the Remark [*T*] that he was thought ſubject to Fits of Lunacy.

(42) Id. ibid.

[*I*] *If Nature did not give him ſome painful Senſation, he procured it himſelf, by biting his Lips, - - - till he ſhed Tears.*] This is not ſo much to be wondered at, when we know the reaſon of it; he did it only to avoid a greater Miſchief: For if at any time he happened to be without Pain, he was ſubject to ſuch violent and dangerous Sallies or Impetuoſities of Mind, as were much more inſupportable than Pain itſelf. This is moſt to be wondered at, and appears almoſt incredible. ‘ Fuit mihi mos
‘ (de quo plures admirabantur) ut cauſas doloris ſi non
‘ haberem, quærerem, ut dixi de podagra: unde
‘ plerumque cauſis morbificis obviam ibam (ut ſolum
‘ devitarem quantum poſſem vigilias) quòd arbitrarer
‘ voluptatem conſiſtere in dolore præcedenti ſeda-
‘ to: ſi ergo voluntarius ſit dolor, facile ſedari po-
‘ terit: & quoniam experior me nunquam poſſe
‘ prorſus carere dolore, & ſi modo contingat, ſubit
‘ in animum impetus quidam adeo moleſtus, ut nihil
‘ poſſit eſſe gravius, ut multo minus malus ſit dolor,
‘ aut doloris cauſa, in qua nulla prorſus ineſt turpi-
‘ tudo, periculumve. Itaque ob hoc morſum labii,
‘ & digitorum diſtorſionem, & compreſſionem cutis,
‘ ac tenuis muſculi brachii ſiniſtri uſque ad lachrymas
‘ excogitavi (43). In another place he ſays, that under his greateſt Uneaſineſſes of Mind, he uſed to whip himſelf ſeverely, and bite his left Arm: *In maximis animi doloribus crura verberabam virga, ſiniſtrum brachium mordebam acriter, jejunabam, levabar fletu multum, ubi contigiſſet flere, ſed perſæpe non poteram* (44).

(43) Cardan. de Vitâ propriâ, cap. vi, pag. 30.

(44) Ibid. cap. xiv, pag. 65, 66.

[*K*] *Sometimes he had a mind to kill himſelf.*] This he calls an Heroic Paſſion, and believes that ſeveral others have been poſſeſſed with it, though they have never owned it. ‘ Laboravi interdum
‘ etiam amore Heroico, ut me ipſum trucidare co-
‘ gitarem, verum talia etiam aliis accidere ſuſpicor,
‘ licet hi in libros non referant (45).

(45) Ibid. cap. vi, pag. 31.

[*L*] *He was not immoderate in his Amours.*] Theſe are his words: *Veneri neque immoderate incubui, nec ex ſuperfluo uſu multum læſus ſum, nunc tamen manifeſte ventriculum labefactat. —— I was never immoderate in my Amours, nor much hurt if I happened to purſue them farther than was proper, but at preſent the uſe of Women is very prejudicial to my Stomach.* Obſerve, that, in the Title of his fourth Chapter, he ſays, he has brought his Hiſtory down to the end of *October* 1575: ſince therefore he ſays, *at preſent the uſe of Women is very prejudicial to my Stomach*; it follows, that even at Seventy four Years of Age he ſometimes followed that Game. So that he found ſome Amends for the Ten Years of Inſufficiency he ſo much regretted; for perhaps he would have made ſo bad a uſe of them, as upon that account to have ended his Days before he had come to ſixty.

[*M*] *He played away his - - - Houſhold Goods and his Wife's Jewels* (46).] He obſerves, that the Miſery, to which he found himſelf reduced, never forced him to do any thing unworthy his Birth and his Virtue, and that one of the ways he took to gain a ſubſiſtance, was writing Almanacks, *Ephemerides ſcribebam* (47). He tells us, that, having loſt all his Money at *Venice* in a Man's Houſe who had cheated him of it, he gave him a Cut over the Face with his Dagger, took away not only his own Money, but alſo that of his wounded Hoſt, got the Door opened to him, and marched off. He had alſo loſt his Rings, and his Cloaths, but had won them again (48). We muſt not forget, that in conſideration of the Wound he had given to this Sharper, he threw down part of his Money upon the Floor. Theſe are Particulars no more honorable to his Memory, than what he tells us of the Profeſſor *Curtius*, who indicted him for Felony, becauſe *Cardan* would not reſtore ſomething which had been left him in Pawn: His Plea was, that he ſtopped it as a Security for ſome Money *Curtius* had borrowed of him without any Witneſs. *Ab eodem Curtio de furto accuſati, quod pignus retinerem pro ſponſione pecuniarum quam ſine teſte fecerat* (49). What a Diſpute is here! A couple of Scholars contending like a Turk and a Jew.

(46) Alea adverſa oppigneratis ornamentis uxoris & ſupellectile. *Cardan. de Vitâ propriâ, cap.* xxv, *pag.* 94.

(47) Ibid. pag. 95.

(48) Ibid. cap. xxx, pag. 113, 112.

(49) Ibid. cap. xiv, pag. 67.

[*N*] *He believed that - - - he was under the care of a particular Genius.*] I ſhould not doubt but he had reaſon to believe ſo, could I believe all he reports to be true; which in my Opinion is not to be accounted for, purely by the general Laws of the Union of the Soul with the Body. However it be, there are ſome People think he was very much undetermined as to that Point. ‘ He ſpeaks ſo diffe-
‘ rently of his Genius, that after he had in one of
‘ his Dialogues, intituled *Tetim*, ſaid poſitively that
‘ he had one which was Venereal with a Mixture of
‘ *Saturn* and *Mercury*, and in his Book *de Libris*
‘ *propriis*, that he communicated himſelf to him by
‘ Dreams; yet in the very ſame place he makes a
‘ doubt whether he had one or no, or whether it
‘ was not the Excellence of his Nature. *Sentie-*
‘ *bam*, ſays he, *ſeu ex Genio mihi præfecto, ſeu*
‘ *quod natura mea in extremitate humanæ ſubſtantiæ*
‘ *conditioniſque & in confinio immortalium poſita eſſet,*
‘ *&c.* And concludes at laſt, in his Book *De Rerum Varietate*, that he had none at all; declaring
‘ ingenuouſly, *Ego certe nullum Dæmonem aut*
‘ *Genium mihi adeſſe cognoſco* (50).’ See what the ſame *Naudæus* ſays upon this Subject, in his *Judicium de Cardano*, printed with *Cardan*'s Life.

(50) Naudé, Apologie des grans Hommes, cap. xiv, pag. 348.

[*O*] *What ſhall we ſay of thoſe four extraordinary Gifts Nature had endowed him with?*] This he affirms after ſo poſitive a manner, that it is worth while to conſider his own Words. ‘ Quatuor mihi
‘ indita ſunt à Natura, quæ nunquam aperire volui,

&

Extaſy whenever he pleaſed. 2. That he could ſee whatever he pleaſed. 3. That he foreſaw in his Sleep what was to befal him. And, 4. That he could foretel it likewiſe by certain Marks which appeared on his Nails. It has been a Queſtion, whether or no he believed the Immortality of the Soul (*u*). He was unfortunate in his Family [*P*]. He is juſtly condemned for his Audaciouſneſs in calculating the Nativity of JESUS CHRIST [*Q*]. His Aſtrological Predictions are ſaid

(*u*) See Remark [*D*], Paragraph II, III.

‘ & omnia (meo judicio) admiratione digna. Quo-
‘ rum primum hoc eſt quod quoties volo, extra ſen-
‘ ſum quaſi in ecſtaſim tranſeo. - - - Sentio dum eam
‘ ineo, ac (ut verius dicam) facio, juxta cor quandam
‘ ſeparationem, quaſi anima abſcederet, totique cor-
‘ pori res hæc communicatur, quaſi oſtiolum quod-
‘ dam aperiretur. Et initium hujus eſt à capite,
‘ maxime cerebello, diffunditurque per totam dorſi
‘ ſpinam, vi magna continetur; hocque ſolum ſen-
‘ tio, quod ſum extra meipſum: magnaque quadam
‘ vi paululum me contineo. Secundum eſt, quod
‘ cum volo, video quæ volo, oculis, non vi mentis:
‘ velut imagines illas, de quibus dixi, cum infans
‘ eſſem, me vidiſſe. Sed nunc credo ob occupa-
‘ tiones, nec diu, nec perfectas, nec omnino ſemper
‘ cum volo, nec tamen niſi velim. Moventur au-
‘ tem perpetuo quæ videntur imagines. Itaque
‘ video lacos, animalia, orbes, ac quæcunque cu-
‘ pio. Credo cauſam eſſe, vim virtutis imagina-
‘ tricis, viſuſque ſubtilitatem. Tertium eſt, quod
‘ omnium quæ mihi ventura ſunt, imaginem video
‘ per ſomnum. Neque unquam auſim ferme dicere,
‘ vere autem dicere poſſum, meminiſſe, quod quic-
‘ quam boni aut mali vel mediocris mihi evenerit,
‘ de quo prius & raro ante multum, non fuerim per
‘ ſomnium præmonitus. Quartum eſt, quod eorum,
‘ quæ mihi eventura ſunt, quanquam ſint perexigua,
‘ veſtigia in unguibus apparent. Nigra & livida ma-
‘ lorum in medio digito, felicium alba: & ad hono-
‘ res in pollice, ad divitias in indice, ad ſtudia &
‘ res majoris momenti in annulari, ad exiguas in-
‘ ventiones in minimo: coacta, res firmas: ſi ſint
‘ veluti ſtellæ, res minus conſtantes, & magis pub-
‘ licas verbiſque plenas (51). —— *Nature has fa-*
‘ *voured me with four Endowments which I would*
‘ *never reveal, all of them, in my Judgment, very*
‘ *extraordinary. Whereof the firſt is, that, when-*
‘ *ever I pleaſe, I can tranſport myſelf out of my Senſes*
‘ *into an Extaſy. — In the doing which I feel near*
‘ *my Heart a ſort of Separation, as if my Soul de-*
‘ *parted, and this Affair is communicated to my whole*
‘ *Body, as it were by the opening of a Door. The*
‘ *beginning of it is from my Head, principally the*
‘ Cerebellum, *and ſo diffuſes itſelf all along the*
‘ *Spine of my Back, and is not ſtopt without great*
‘ *Reſiſtance; all I perceive is, that I am beſide my-*
‘ *ſelf; and I can juſt contain myſelf a little with a*
‘ *certain conſiderable Force. The ſecond is, that I*
‘ *can at any time ſee whatever I pleaſe, with my*
‘ *Eyes, not by force of Imagination; as thoſe Images*
‘ *I have mentioned my ſeeing when I was a Child.*
‘ *I can therefore ſee Groves, Animals, Worlds, and*
‘ *whatever I pleaſe. I take the Cauſe to be the*
‘ *Strength of my conceptive Faculty, and the Quick-*
‘ *neſs of my Sight. The third is, that I ſee, in my*
‘ *Sleep, the Repreſentation of all that is to happen to*
‘ *me. And I dare almoſt ſay, I am ſure I might*
‘ *very truly ſay, that I never remember any Thing*
‘ *happening to me either good, bad, or indifferent,*
‘ *of which I had not been forewarned in a Dream.*
‘ *The fourth is, that whatever is to happen to me is*
‘ *ſignified by Appearances on my Nails. Black and*
‘ *livid Specks on thoſe of my middle Finger ſignify*
‘ *Misfortune, white the contrary: and on my Thumb*
‘ *Honours, on my fore Finger Riches, on my Ring-*
‘ *Finger Study, and Diſcoveries of Importance, on my*
‘ *little Finger Inventions of the loweſt Claſs: if the*
‘ *Speck is cloſe and even, it betokens laſting good For-*
‘ *tune, but if ſpread, and ſomething like a Star, it*
‘ *is a Sign of ſuch as will not be very much to be de-*
‘ *pended on, but rather of more public Nature, and*
‘ *conſiſting of Promiſes.*’ We muſt take notice, that during theſe voluntary Extaſies, he felt not the moſt acute Fits of the Gout, and if any one ſpoke near him, he could hear a little the Sound of the Words, but underſtood not their Signification. For the reſt, he never would boaſt of theſe four Singularities: but at laſt this grand Secret was too hard for him, and ſo he revealed it to the Public in one of his Works.

(51) Cardanus, de Rerum Varietate, lib. viii, cap. 43.

[*P*] *He was unfortunate in his Family.*] His eldeſt Son, falling in Love with a Woman not worth a Groat, married her, and repented of his Bargain when it was too late. Inſtead of taking all patiently, ſince it was of his own ſeeking, he had recourſe to a very criminal Remedy, and poiſoned his Wife. He was puniſhed for it according to his Deſerts; Sentence being paſſed upon him to loſe his Head, which was executed at Midnight (52), in the Priſon (53). *Cardan*'s other Son was a Rogue and a Villain. His own Father was forced to throw him into Gaol more than once (54), to cut off one of his Ears (55), and at laſt to turn him out of Doors, and diſinherit him (56). *Cardan*'s Daughter gave him only two occaſions of Uneaſineſs, the firſt when he was obliged to pay her Fortune (57); the ſecond when he ſaw ſhe had no Children. He was ſo affected with the unfortunate End of his eldeſt Son, that he almoſt died with Grief; there were even ſome of the Judges condemned the Son, out of an Expectation that it would coſt the Father either his Life or his Reaſon. ‘ Confeſſi ſunt quidam è Senatu
‘ (ſed puto non de ſeipſis intelligi voluiſſe) ea ſpe
‘ damnaſſe illum ut dolore interirem aut inſanirem,
‘ ab unoque quam parum abfuerim, ſuperi norunt.
‘ —— ſed non ſucceſſit (58).’ The moſt extraordinary Thing is, that *Cardan*, who did not deny but that his Son had poiſoned his Wife, and which his Son himſelf confeſſed at his Trial (59), imagined the Divine Juſtice purſued his Judges for their unjuſt Sentence, and that many of them came to an unfortunate End (60). He pretended, that his Son, being drawn into marry a Wife, who, having neither Fortune nor Honour, made no ſcruple to cuckold him, was not to blame in murdering her.

(52) Id. de Vitâ propriâ, cap. xxxvii, pag. 169.
(53) Ibid. cap. xxvii, pag. 99, 100.
(54) Ibid.
(55) Naud. in judicio de Cardano.
(56) Cardan. in Vitâ propriâ, pag. 100.
(57) A ſola filia prætur dotis ſumptum nihil moleſti perpeſſus ſum. *Ibid.*
(58) Ibid. cap. x, pag. 45.
(60) Ibid. pag. 170.

Nate haud immiti qui Principe, juſſa Senatus,
Exemplo infando veterum tam dira tuliſti:
Crimina fallacis properas dum tollere mœchæ.
Conjugibus noſtris jam tuto inſultet adulter,
Plectitur egregii juvenis ſi dextera vindex (61).

(61) Id. pag. 239. *See likewiſe pag.* 46, 47.

[*Q*] *He has been juſtly condemned for calculating the Nativity of JESUS CHRIST.*] *Naudæus* makes two Obſervations upon this Fact. I. He reproves *Joſeph Scaliger* for believing, that *Cardan* was the firſt who attempted any thing of this Nature. II. He obſerves, that *Cardan* had the Vanity, rather to paſs for the Inventor, than to juſtify himſelf by the Example of others who had gone before him, in this prophane Enterprize.

As to the firſt Point, he begins by citing *Scaliger*'s own Words; which are theſe. ‘ Audi ſubtilitatem
‘ noſtri ſæculi: extitit ante 44 annos cymbalum ge-
‘ nethliacorum, qui Domini noſtri Jeſu Chriſti thema
‘ edidit, & omnia quæ illi acciderunt, ex poſitu Stel-
‘ larum, neceſſario illi contigiſſe ratiocinatur: impi-
‘ am dicam magis, an jocularem audaciam, quæ &
‘ dominum ſtellarum ſtellis ſubjecerit, & natum eo
‘ tempore putarit, quod adhuc in lite poſitum eſt, ut
‘ vanitas cum impietate certaret (62). —— *Obſerve*
‘ *the Subtility of our Age: about Forty four Years ago*
‘ *appeared a moſt jingling Fortuneteller, who publiſh-*
‘ *ed the Scheme of JESUS CHRIST's Nativity,*
‘ *and undertook to prove that all thoſe things, which*
‘ *happened to him, neceſſarily came to paſs from the*
‘ *Poſition of the Stars: an Attempt which I cannot*
‘ *tell whether to call more impious or ridiculous, in*
‘ *ſubjecting the Lord of the Stars to the Power of the*
‘ *Stars, and in ſuppoſing him to be born at a preciſe*
‘ *Point of Time, which has never yet been fixed, ſo*
‘ *that the whole ſeems a Struggle betwixt Vanity*
‘ *and Impiety.*’ Afterwards *Naudæus* quotes four Authors, who, long before *Cardan*, had been calculating CHRIST's Nativity. The moſt modern of them is *Tiberius Ruſſilianus Sextus* of *Calabria*, who lived under the Pontificate of *Leo* X. He undertook publickly to maintain Four hundred Propoſi-

(62) Scalig. in Prolegomenis ad Manilium.

said to have been often times confirmed by the Event [R]; but he owns, that, in relation to himself, his Art had proved false (x). Some say, that *Cardan* having foretold he should die at a certain Time, he abstained from Nourishment, that his Death might verify his Prediction [S], and his Life not disgrace the Art. He was therefore afraid of surviving the Falsity of his Prognostics, and so tender of his Honour, that he could not endure the Reproach of having proved a false Prophet, and wronged his Profession. Few People, in the like Case, stand up with so much Courage and Affection for the Honour of their Art. They take Comfort, and are neither ashamed nor discomposed (y). He writ a very great many Books; for the Edition of his Works at *Lyons*, in 1663, contains ten Volumes in *Folio*. His Poverty contributed to this multitude of Writings, which frequently puzzle his Readers by their Digressions and Obscurity [T]. He did not write so many Volumes

(x) See Remark [R].

(y) See the Remarks [I], and [K], of the Article COMENIUS.

tions at *Bologna*, *Florence*, and *Padua*: The Monks condemned twelve of them, as favouring of Heresy; of which this was one of the principal: 'Christum 'quoad corporis compaginem elementariam astris 'suppositum, ejusque genituram, & Prophetam mag- 'num, & ea quæ circa corporis evenerant, præ- 'sertim violentum ejus mortis genus, nuntiasse non 'inconvenit. —— *That* CHRIST, *as to the ele- 'mentary Composition of his Body, was subject to the 'Stars, and that there is no Inconveniency in calculating 'his Nativity, and shewing the Necessity of his being a 'great Prophet, and of all those things which hap- 'pened to his Body, particularly his violent Death.*' The Author of these Theses, being nettled at their Censures, published a Book called *Apologeticus adversus cucullatos*, in which he published the Scheme of CHRIST's Nativity, in three different Figures. *Tria Christi geneseos themata secundum tres rationabiles differentium doctorum opiniones luculentem enarravit* (63). Before him, *Peter d'Ailli*, Cardinal, and Bishop of *Cambray*, who died under the Pontificate of *Martin* V, was not content to maintain, that Judgment might be made of CHRIST's Birth from Astrological Observations, but proposed the very Scheme of his Nativity. *Præterquam contendit Christi nativitatem prænosci potuisse ex genethliacis observationibus, ejusdam insuper nativitatis Schema cœleste proposuit in elucidario Astronomicæ concordiæ* (64). *Albertus Magnus*, before *Peter d'Ailli*, had maintained, that the Rules of Astrology took place, even in calculating the Nativity of our Saviour. *Albumasar*, more ancient than *Albertus Magnus*, had made a great many Observations relating to JESUS CHRIST, according to the Principles of Astrology. Here are four Authors produced by *Naudæus*; some of which have been cited by *Roger Bacon*, *Picus Mirandulanus*, and *Robert Holkot*; from whence he concludes, that *Thuanus* (65), and *Scaliger* were in the wrong, to believe *Cardan* the Author of this blasphemous Attempt. 'Unde mi- 'rari satis non possum illos non visos, nec auditos 'unquam fuisse duobus illis eruditorum Coryphæis 'Thuano & Scaligero, qui saltem ex Bacchone, Pi- 'co Mirandulano, aut commentariis Roberti Holkot 'in Sapientiam Salomonis, discere potuissent, erra- 'tum à nonnullis ante Cardanum hunc errorem 'fuisse, ut Christum falsis, & commentitiis astrorum 'imaginibus submitterent: nec propterea æquum 'esse ut Cardanus, quasi sceleris itidem primus opifex 'fuerit, tam acerbe ab illis vapulet (66).' Without going so high, they might have read in *Sixtus Senensis* what Cardinal *d'Ailli* had thought upon that Subject (67).

(63) Naudæus in Judicio de Cardano.

(64) Id. ibid.

(65) *These are* Thuanus's *Words.* Extremæ amentiæ fuit, imo impiæ audaciæ astrorum commentitiis legibus astrorum Dominum velle subjicere, quod ille tamen exarata Servatoris nostri genitura fecit. —— *It was extreme Madness, nay and most impious Audaciousness, to endeavour to subject the Lord of the Stars to their pretended Influence, which he has yet done by drawing the Scheme of our Saviour's Nativity.* Lib. lxii, p. 155.

(66) Naud. in Jud. de Cardano.

(67) See above, Citat. (14), of the Article AILLI.

As to the second Point, *Naudæus* affirms, that *Cardan* finding himself succeed so well in the Suppression of those Authors Names, from whom he had borrowed JESUS CHRIST's Horoscope, (for by this means he passed for the first Inventor) would never discover them even when he found himself persecuted for the said Horoscope. 'Patet inde quam vafer 'Cardanus fuerit, nam cum certo certius exploratum 'haberet, themata Christi natalitia ab Alliacensi, & 'Tyberio Russiliano exarata fuisse, nec illum latere 'posse quæ Picus, Albumasar, & Bacchonus de 'illis dixerant, noluit tamen eorum unquam memi- 'nisse, ut vulgo literatorum, inventum istud suum 'fuisse, persuaderet; quod ei postquam ex voto ces- 'sit, non secus ac in igne contigerat, quem nullum 'esse sub concavo Lunæ, post Laurentium Vallam, 'sed illius tamen suppresso nomine, primus asseruit, 'noluit deinceps quantumvis ab æmulis urgeretur, '& in discrimen capitis veniret, vel minimam de illis 'auctoribus mentionem injicere, maluitque de sua 'impietate tot rumores disseminari, quam ex opi- 'nione tam audacis facti partam gloriam amit- 'tere (68).'

(68) Naud. in Judicio de Cardano.

[R] *His Astrological Predictions are said to have been oftentimes confirmed by the Event.*] *Thuanus* says, *Cardan* brought Astrology into Credit by his good Success in his Horoscopes. 'Judiciariæ quam 'vocant fidem apud multos adstruxit, dum certiora 'per eam quam ex arte possint plerumque prome- 'ret (69). But *Naudæus* will not agree to this Fact, but refers us to *Scaliger* and *Alexander de Angelis*, who have related, that *Cardan*'s chief Horoscopes were directly contrary to the Events (70). *Cardan* owns himself, that by the Knowledge he had in Astrology, he was pursuaded he should never exceed his fortieth Year, or at least, that he should never arrive to his Forty fifth; and that this was also the Opinion of all who knew him. He adds, that this Persuasion was very prejudicial to him. 'Astrologiæ 'cognitio quam tum habebam, & ut mihi videbatur, '& omnes aiebant me non excessurum XL. vitæ 'annum, certe non ad XLV. perventurum multum 'obfuit (71).'

(69) Thuanus, lib. lxii, p. 155.

(70) Naud. in Jud. de Cardano.

(71) Cardanus, de Vitâ propriâ, cap. x, pag. 43, 44. *See also pag.* 184, *where he says*, Quod ad Astrologiam quæ prædicere docet operam dedi, & nimis quam debui fidi quoque in perniciem meam. *See also his Treatise* De Prudentia Civili, cap. cxxx.

[S] *He abstained from Nourishment, that his Death might confirm his Prediction.*] *Thuanus* says this was the common Opinion. 'Cum tribus diebus minus 'septuagesimum quintum annum implevisset, eodem 'quo prædixerat anno & die, videlicet XI. Kalend. 'Octobri defecit, ob id, ne falleret, mortem sua 'inedia acceleratse creditus (72). —— *When he was 'within three Days of finishing his Seventy fifth Year, 'in the same Year, and on the same Day he had 'foretold*, viz. *the Twenty first of* September, *he de- 'parted this Life, being thought to have hastened his 'Death by starving himself to make good his Predi- 'ction.*' *Scaliger* relates it as a Matter of Fact: I shall recite his own Words, after having observed, that *Cardan*'s Father died in the same manner, in the Year 1524. He refused all Sustenance, and lived so for nine Days (73). He had white Eyes, could see in the Dark, and never had any occasion for Spectacles (74). These are *Scaliger*'s Words. 'Idem 'Genethliacus quum multis ante annis diem & horam 'mortis suæ determinasset, & appetente tempore 'nihilo minus bene valeret, quanquam jam octoge- 'nario major, ne artem contumeliæ exponeret, ine- 'dia constituit mori. Quodnescio ferius, an citi- 'us ante constitutum ab eo tempus contigerit. Res 'nota est: neque nostrum est mentiri. Omnino 'fecit, quod ille in Epigrammate, αἰσχυνθεὶς Πε- 'τόσιριν ἀπήγξατο. Lege totum epigramma. Ni- 'hil melius hujus Genethliaci exitum expresserit. 'Nam idem mimus rei fuit (75). —— *The same 'Fortuneteller having many Years before declared the 'Day and Hour of his Death, and being in very good 'Health when the Time was come, though he was 'above eighty Years of Age, that he might not dis- 'grace his Art, resolved to starve himself. Which, 'whether it happened exactly to his Time, or sooner, 'or later, I am not able to say. The Fact is very 'well known: nor would I advance a Falsity. He 'acted just the same Thing with him in the* Greek *'Epigram. Read the whole Epigram. Nothing can 'better express the Exit of this Fortune-teller. For 'he was also a Counterfeit.*'

(72) Thuan. lib. lxii, pag. 155.

(73) Cardan. de Vitâ propriâ, pag. 17.

(74) Ibid. pag. 10.

(75) Scalig. Prolegom. ad Manil.

[T] *His Poverty contributed to the Multitude of his Writings, which frequently puzzle his Readers by their Digressions and Obscurity.*] His Readers find in his Writings what they never could expect: in

Volumes without ſtealing from others (z). As to writing his own Life, he juſtifies it by the Example of the Emperor *Marcus Aurelius* (*aa*). *Naudæus* concurs with him in the ſame Juſtification (*bb*); tho' it is certain the Inſtance is ill alledged; for the Piece, attributed to that Emperor, is not his Life, but a Collection of Moral Inſtructions for his own Uſe. Some ſay *Naudæus* writ a Life of *Cardan*; but they are miſtaken; he only publiſhed a Diſcourſe, wherein he gives us his Judgment of the Character of that Man. He could not forbear ſaying he was a Madman [*U*]; though he does him Juſtice in other reſpects as to his Wit, his Learning, *&c.* *Scaliger*, the Father, writ againſt *Cardan*, and imagined, without reaſon, that his Book was the cauſe of his Death [*X*].

(z) See the Remark [*D*], Citations (24) and (26), and the Remark [*Q*], Citat. (68).

(*aa*) Cardan. in Præf. Libri de Vitâ propriâ.

(*bb*) Naud. in Jud. de Cardano.

I ſhall

in his Arithmetic, ſeveral Diſcourſes upon the Motion of the Planets, upon the Creation, and upon the Tower of *Babel*: In his Logic, his Thoughts upon the Hiſtorians and Letter-Writers. He owns theſe Digreſſions were made on purpoſe to fill up the Page; for he had ſo much a Sheet from the Bookſeller, and he writ as much for his livelihood as for his Reputation.' 'Ut miſſos faciam (*excurſus*) quos 'de rebus ſuis frequentiſſimos habet: eo tantum fine, 'quemadmodum alicubi fatetur, ut plura folia Typo'graphis mitteret, quibuſcum antea de illorum pre'tio pepigerat; atque hoc modo fami, non ſe'cus ac famæ ſcriberet (76).' As to his Obſcurity, the Author, laſt quoted, gives ſome Reaſons for it (77), and this among others, that *Cardan* imagined a great many Things, which were familiar to him, wanted not to be expreſſed; beſides, his quick capacious Genius paſſed readily from one thing to another, without troubling himſelf with explaining the Medium and Connection between the two Extreams. He is not the only Author guilty of this Fault.

(76) Naud. in Jud. de Cardano.

(77) Id. ibid.

[*U*] Naudæus *could not forbear ſaying he was a Madman.*] The Opinion *Seneca* aſcribes to *Ariſtotle*, that your greateſt Wits have all a Mixture of Madneſs, *nullum magnum ingenium ſine mixtura dementiæ* (78), does not hold good as to *Cardan*; we muſt not ſay of him, that his great Wit had a Mixture of Madneſs; but on the contrary, that his Madneſs had a Mixture of great Wit: His Wit was only an Appendix, an Acceſſory, to his Madneſs. They, who think I aggravate the Matter, may, if they pleaſe, follow the Sentiment of *Naudæus*: I conſent to it; he agrees with them, who hold *Cardan* to have lived almoſt like a Madman, 'Ut mittam alio'rum etiam graviſſimorum virorum judicia, qui Car'danum miras de ſeipſo fabulas concitaſſe, & infa'nienti proximum vixiſſe non perperam aſſerunt (79). The prodigious Contradictions, adds he, we meet with in his Works, are infallible Signs that he was not always in his right Senſes. They can neither be aſcribed to want of Memory, nor to Cunning. The little Coherence there is in his Variations, is a Conſequence of the different Fits of Extravagance with which he was ſeized. 'Enimvero non ſemper eum 'compotem fuiſſe, ſed æſtu quodam raptum, indi'cio eſt omnium certiſſimo, varietas illa pugnantium 'inter ſe ſententiarum, quas non eſt quod aliquis 'oblivione eorum quæ jam dixerat, aut aſtu, vafri'cieque prolatas ab eo fuiſſe, ſibi perſuadeat, cum 'ſe in rebus aliis memorem ad miraculum uſque 'præſtiterit; & artis ac vafriciei ſuſpicionem omnem 'elevet, quod grandia quidem, ſed contraria ſem'per, nunquam autem connexa, & ſibi mutuo cohæ'rentia loqueretur (80).' The ſcandalous Things he has publiſhed of himſelf, are another great Argument of his Madneſs. He might have brought his Action againſt any Poet who had treated him ſo barbarouſly. He confeſſes his Stars had given him an impious, revengeful, treacherous, magical, calumniating Soul, addicted to all ſorts of Impurities, and full of an infinite number of ſhameful Faults, all which he ſpecifies. 'Ingenium ſi quis inimicus tale illi af'finxiſſet quale ſuum eſſe in themate natalitio teſtatus 'eſt, potuiſſet in illum agere merito ea lege *Pœna'que lata, malo quæ nollet carmine quemquam deſ'cribi.* Nam ex Venere loci Lunæ ac Mercurii do'mina, & Mercurio multum, Saturno mediocriter 'commiſta animum ſibi effictum ait, in diem viven'tem, nugacem, religionis contemptorem, &c (81).' *Naudæus* pretends *Cardan* was the very Man he repreſented himſelf to be; but I ſhould rather think he meant only to ſhow what the malign Influences of his Stars would have ſubjected him to, had he not undertaken to correct them; for he owns the Arts of Divination were fruſtrated in his own Caſe. According to the Rules of Chiromancy, he was judged to be of a heavy Wit, *ut Chiromantici rudem eſſe pronunciarint ac ſtupidum, inde ubi norunt puduerit* (82): and by the Rules of Aſtrology, he was to have died before he was Forty five Years old (83). Every one knows how *Socrates* juſtified the Phyſiognomiſt, who had aſcribed to him ſo many Defects. We muſt not forget, firſt, That *Naudæus* maintains, that *Cardan*, who boaſted he never was guilty of a Lie, was a very great Liar. This he proves upon him in ſeveral Particulars. Secondly, That Dr *Parker* is of *Naudæus*'s Opinion, in relation to *Cardan*'s Madneſs, the chief Signs of which he enumerates (84).

(78) Seneca de Tranquill. Animi, ſub fin.

(79) Naud. in Jud. de Cardano.

(80) Id. ibid.

(81) Id. ibid.

(82) Cardan. de Vitâ propriâ, cap. v, pag. 24.

(83) See Remark [*R*].

(84) Parker, Diſputat. de Deo, §. 25.

[*X*] Scaliger, *the Father, writ againſt* Cardan, *and imagined, without reaſon, that his Book was the Cauſe of his Death.*] It may be ſaid, without the leaſt prejudice to Probability, that the Hope of acquiring a great Name from his Adverſary's Reputation, provoked *Scaliger* to write againſt *Cardan*. If he had not been ſo much poſſeſſed with the Spirit of Contradiction, he had gained more Honour than he did in this Combat; but what the *Greeks* called ἀμετρία τῆς ἀνδολικῆς, an exceſſive Paſſion of oppoſing others, did *Scaliger* a great deal of harm. For upon this Principle he maintained that the Parrot was a very ugly Creature. If *Cardan* had ſaid ſo, *Scaliger* would have objected to him the Teſtimonies of the ancient Poets, concerning the Beauty of this Bird. *Voſſius* has made a judicious Obſervation upon this perverſe Humour in *Scaliger*, and ſhown at the ſame time wherein theſe two Antagoniſts were ſuperior and inferior to each other. 'Scaliger, *in Exercitat.* 246, quia 'Cardanus Pſittacum commendarat à colorum va'rietate, ac prætereà fulgore, quod & Apuleius 'facit in ſecundo Floridorum, contrà contendit eſſe 'deformem, non modo ob fœditatem roſtri, ac 'crurum, & linguæ, ſed etiam quia ſit coloris 'fuſci, ac cinericii, qui triſtis. Quid faciamus 'ſummo viro? Si Cardanus ea dixiſſet, provocaſſet 'ad judicia Poëtarum: atque adeo omnium homi'num. Nunc quia pulchri dixit coloris, ille de'formis contendit. Hoc contradictionis ſtudium, 'quod ubique in hiſce exercitationibus ſe prodit, 'Sophiſtâ dignius eſt quam Philoſopho. Majorem 'etiam modeſtiam, dum falſe adeo tractat Carda'num, meritò paſſim requiras: præſertim ſi cogites, 'ſcribere adverſus virum ſummum, ſtudiis quidem 'Humanitatis, & Metaphyſices non paulò inferio'rem; at non ſcientia naturæ, matheſeos autem 'omnibus diſciplinis, in quibus parum omnino Sca'liger videbat, albis quod dicitur equis præverten'tem (85). - - - - - Scaliger, in his Two hundred 'and forty ſixth Exercitation, *becauſe* Cardan *had 'commended the Parrot for the Brightneſs and Variety 'of it's Colours, as* Apuleius *has alſo done in his 'ſecond* Florida, *undertakes on the contrary to 'prove it's Deformity, not only from the uglineſs 'of it's Beak, Tongue, and Legs, but alſo from it's 'brown, aſh, and dull Colour. What is to be done 'with this Great Man? Had* Cardan *ſaid this, 'he would have appealed againſt him to the Judg'ments of the Poets, and of all Mankind. But 'now becauſe* Cardan *declares this Bird beautiful, 'he will have it ugly. This Spirit of Contradiction, 'which appears every where in his* Exercitations, *'is fitter for a Sophiſter than a Philoſopher. And 'he muſt be allowed very much wanting in Modeſty, 'to treat* Cardan *ſo bitterly: eſpecially if it be con'ſidered, that he writes againſt ſo great an Ad'verſary, who was very little his Inferior in Hu'manity and Metaphyſics; but in natural Philoſophy 'and

(85) Voſſius de Orig. & Progr. Idolol. lib. iii, cap. lxxx, pag. 1163.

I ſhall make an Addition concerning his Book *De Subtilitate*, which *Julius Cæſar Scaliger* refuted (*cc*) [*Y*].

(*cc*) See Remark [*X*].

' *and Mathematics, which* Scaliger *knew very little* ' *of, far bis Superior.*' *Naudæus* is ſtill more offended at *Scaliger* than *Voſſius:* He blames him for reſolving not to read the ſecond Edition of *Cardan*'s Book. This Reflexion is very juſt. For how unreaſonable is that Critic, who, rather than loſe the Labour he has been at in marking down Faults, publickly arraigns a Writer for Errors he has already corrected? Now *Scaliger* printed his Book two Years after the ſecond Edition of his Adverſary. He was afraid of finding, in this ſecond Edition, ſeveral Paſſages corrected; this would have ſoured the Pleaſure he had met with in finding Faults, and deterred him from publiſhing his Criticiſms on Errors no longer to be found in *Cardan*'s Book: He thought it therefore his beſt way not to read the ſecond Edition at all. This is *Naudæus*'s firſt Remark. ' Nam primum quis ferat ' Scaligerum exercitationes ſuas triennio poſt ſecundam librorum de ſubtilitate editionem invulgaſſe, ' nec tamen illam videre voluiſſe, nec mendis illis ' pepercisſe, quæ poſtrema hac diligentia ſublata à ' Cardano fuerant, ne videlicet laboris ſui quantumvis fruſtra impenſi fructum amitteret.' His ſecond Remark is, That *Cardan* juſtified himſelf ſo well, that if there were any Objections left unanſwered, they were to be looked upon as little or nothing. ' Prætereà quis neſcit Cardanum, actione ' prima in calumniatorem librorum de ſubtilitate, ' ſic omnes illius aculeos retudiſſe, objectiones di' luiſſe, accuſationes inſregiſſe, ut earum ratio ha' beri non debeat, quæ ſupereſſe forſan ex tanto ' numero poſſent: nam homo fuit Cardanus, & ' humani à ſe nihil alienum putavit: nec adeo mi' rum eſt illum erraſſe, quin multo magis admi' ratione dignum ſit, tam rarò, & in tam paucis, ' ac minimis ceſpitaſſe.' He remarks, in the third place, that *Scaliger*, during the nine Years he ſpent in this Criticiſm, committed more Errors himſelf, than he cenſured in *Cardan*. ' Imò verò auſim ' ego pignore depoſito contendere multo plures ' nævos eſſe, quos Scaliger exercitationibus ſuis ' immiſtos reliquit, quam eos quibus adverſus Car' danum tam procaciter exagitandis totos novem ' annos inſudavit.' IV. Laſtly, he remarks, that *Scaliger*'s Motive was not ſo much the Love of Truth, as a Paſſion of oppoſing whatever was then moſt eminent in the Republic of Letters. ' Non ' tam eruendæ veritatis ſtudio, quam ut effræni ' deſiderio ſuo ſatisfaceret, cum illis omnibus con' grediendi, quos ſuo tempore literarum eruditio' numque principes haberi cognoverat.' To theſe four Remarks may be added a fifth, which is, That *Scaliger* imagined his Criticiſms had killed poor *Cardan*. Upon this he writ a Preface full of laboured Reflexions (86); he loaded *Cardan* with Encomiums, and expreſſed a mighty Regret for having gained a Victory that coſt the learned World ſo conſiderable a Man, *&c.* The Truth is, *Cardan* out-lived *Scaliger* fifteen or twenty Years, and, by *Naudæus*'s ſecond Remark, we may gueſs whether he had reaſon to be ſo much afflicted at *Scaliger*'s Book.

(86) It is at the end of his Orations againſt *Erasmus*, Edition of *Touloufe*, 1629, pag. 63. It was not deſigned to ſerve for a Preface to the ſixteen Books *Exercitationum exotericarum*, as we find it in the Hiſtory of *Cardan*, pag. 334; but to the ſixteenth Book.

[§ (*α*) There were two Editions of the Book *de Subtilitate* publiſhed in *Scaliger*'s Life-time; the firſt at *Nuremburg*, 1550, in Folio, and the ſecond at *Baſil*, in 1554, alſo in Folio; and this laſt was corrected and enlarged by the Author *in more than Two thouſand two hundred Places*, as the Title Page has it. And therefore, if *Scaliger*, in his *Exercitations*, has criticiſed Paſſages which *Cardan* had corrected in the Edition of 1554, he had good reaſon to complain of it, and Mr *Naudé* and Mr *Bayle* juſtly approve of his Complaint. But this Complaint does not relate to the Paſſage of which Mr *de la Monnoie* ſpeaks in the new Edition of the *Menagiana*, *Tom.* iv. *pag.* 305. That ſcandalous Paſſage which is in the Two hundred fifty fourth Page of the firſt Edition is to be found, without any Alteration, in *pag.* 354 of the ſecond Edition, and the Paſſage in queſtion was not corrected till the third Edition at *Baſil*, in 1560, in 8vo, *newly Corrected and Augmented in above a thouſand Places.* REM. CRIT.]

[*Y*] *I ſhall make an Addition concerning the Book* de Subtilitate, *which* Scaliger *refuted.*] *Cardan* beſtowed but eight Months in writing it, and gave it to *John Petreius*, Bookſeller of *Nuremberg*, to print. He dedicated it to *Ferdinand de Gonzague*, Governor of the *Milaneſe*. The firſt Edition was in Folio, and dated in the Year 1550 (87): and yet the Author declares in an Epiſtle Dedicatory, dated at *Paris*, the Twenty firſt of *April*, 1552, that ſince the firſt Edition he had ſpent three Years in correcting and inlarging the Work. *Quos octo menſium ſpatio abſolveram, perpetuo triennio emendati atque aucti in publicum ſub nomine tuo prodirent.* This is the Epiſtle Dedicatory of the ſecond Edition, and is addreſſed to the ſame *Ferdinand de Gonzague*. I mean by the ſecond Edition, that which was publiſhed after the firſt reviſing that Work, in the beginning of the Year 1554 (88). That of *Nuremberg* had already been counterfeited at *Lyons*. *Scaliger*'s Book againſt that Edition appeared in 1557, and yet *Cardan* objects that his Adverſary had employed about nine Years in criticiſing it (89). He made a ſecond Reviſal of his Work, and gave it to be printed with his new Corrections and Additions to a Bookſeller of *Baſil* (90), and ſubjoined to it an Anſwer to *Scaliger*. It was intituled, *Hieronymi Cardani in Calumniatorem Librorum de Subtilitate Actio prima*, and is only a general Anſwer, without deſcending to Particulars. As *Ferdinand de Gonzague* was no longer living, the Author ſought a new Patron. He dedicated this third Edition to *Don Gonſales Ferrand* of *Corduba*, Duke of *Sueſſa*. He has not dated his Epiſtle Dedicatory, but I believe it was written in the Year 1560. I have however ſeen the Epiſtle Dedicatory of the ſecond Edition, in a Copy printed at *Baſil*, in Folio, *ex Officina Petrinâ*, 1560. The *Actio prima in Calumniatorem* was at the end of this Copy. I do not believe *Cardan* reviſed his Book any more after this: there are no Appearances of a third Reviſal in the Edition of *Henric Petri*, in 1582, in 8vo (91). I have an Edition of *Lyons, apud Bartholomæum Honoratum*, 1580, in 8vo, which is according to the firſt Reviſal. The *Actio in Calumniatorem* is not in it. The extream Negligence in this Bookſeller of *Lyons* is very remarkable; who did not know that within twenty Years there had been publiſhed a much better Edition than that he had counterfeited. There was a *French* Tranſlation of this Book of *Cardan*, done by *Richard le Blanc*, and printed at *Paris*, in the Year 1556, in 4to (92).

(87) Epitome Biblioth. Geſneri, pag. 346.

(88) Cardani Act. in Calumniar. pag. 1019.

(89) Id. ibid. pag. 1028.

(90) Named *Henric Petri*.

(91) *Geſner*'s Epitome takes no notice of this Edition in 8vo, but mentions only that in *Folio*.

(92) Du Verdier, Biblioth. Franç. pag. 1222.

CARION (JOHN), Profeſſor of the Mathematics in the Univerſity of *Francfort* upon the *Oder*, was born at *Buetickheim*, in *Germany* (*a*). He publiſhed Ephemerides from the Year 1536, to 1550. He put out another Book called *Practicæ Aſtrologicæ* (*b*). He gained but little Reputation from theſe two Pieces; but he became famous for a Chronicle in which he had no Hand [*A*], and which the Proteſtants

(*a*) Geſn. in Biblioth. fol 399.

(*b*) Melchior Adam. in Vitis Philoſophor. pag. 104.

[*A*] *He became famous for a Chronicle in which he had no Hand.*] It has been often printed, and tranſlated into ſeveral Languages. This is the Account of it. *Carion* having written a Chronicle, had a mind to have it printed at *Wittemberg*, but was deſirous *Melanthon* ſhould firſt correct it. *Melanthon*, inſtead of correcting it, compoſed a new one, which he publiſhed under *Carion*'s Name at *Wittemberg*. It was written in *High-Dutch*, and tranſlated into *Latin*, in 1538, by *Herman Bonnus*, Miniſter at *Lubec*, and Principal of the College (1). *Melanthon* obſerving how well this Book was received, after having reviſed and enlarged it, publiſhed a new *Latin* Verſion, in 1558 (2). He publiſhed

(1) Melanthon in Epiſt. Dedicat. Chron. Carionis, Edit. 1558.

(2) Id. ibid.